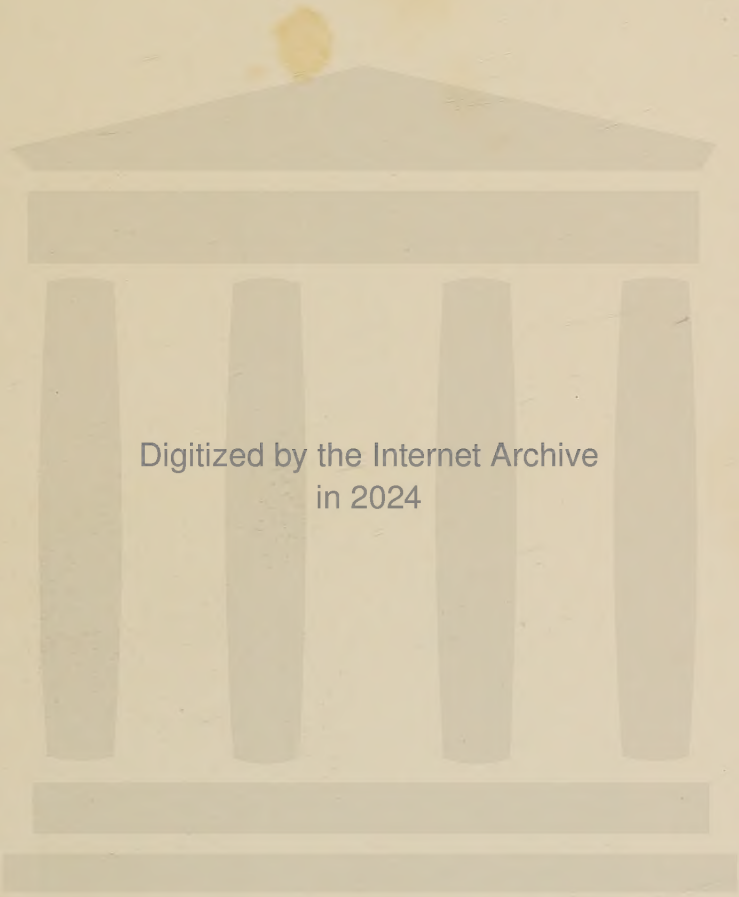
# Pawtucket Congregational Church

1829 - 1929



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1929

# A Century of Christian Service

*1829 - - 1929*

PAWTUCKET
CONGREGATIONAL
CHURCH

*"Behold the tabernacle of God is with men, and he shall dwell with them and they shall be his people."* — Rev. 21 - 3.

# A Century of Christian Service

THE history of our city of Pawtucket published the centennial year of 1876, and written by Rev. Massena Goodrich, has a special section devoted to the history of religious parishes, for he believed that "The history of any town or nation is manifestly defective, if no account is given of its religious organizations. Acute and thoughtful men recognize the power of religious convictions and institutions on both public and private weal. None but God can know how largely the material prosperity of our city of many and varied industries has sprung from the spiritual qualities that were fostered in her fanes or fed by the prayers of her closets." It was more than a century, however, before any parish was organized in Pawtucket, for church relationships were sustained in Providence, Rehoboth and Smithfield, while meetings for praise and prayer were held in private houses.

The First Baptist Church in 1792, St. Pauls in 1814, The Universalist Society in 1827, and The First Methodist in 1827, preceded the organization of The Congregational Society in 1828. For the historical background, for the influences which constrained the few in number but strong in spirit, to associate themselves together for this purpose, we must turn the pages back to the time when it is recorded that the real founder of Rehoboth was the Rev. Samuel Newman, who was born at Banbury, England, in 1600, educated at the University of Oxford and after having been

the minister of seven different churches in the land of his nativity, removed to New England in 1636-1638. After his arrival here, he spent a year and a half at Dorchester, four and a half to five at Weymouth, and then with the majority of his congregation removed to a place called Seekonk to which he gave the name of Rehoboth, indicating in the Hebrew "a broad way."

The inhabitants of Seekonk were incorporated by this scripture name for Mr. Newman said "The Lord hath made room for us."

The old town of Rehoboth comprised in its greatest extent, the present town, together with Seekonk, Pawtucket, Attleborough, Cumberland, R. I., and that part of Swansea and Barrington called by the Indians Wannamoisett. To the impelling influence of his force of character, the vital power of his religious teaching, we may trace the spiritual forces which permeated the life of the people of this large territory of which he was the religious leader. A man of learning and talent, a consecrated minister and a zealous student, he wrote a Concordance of the Bible which far surpassed anything of the kind before written.

As time passed and the population increased, Seekonk became a separate township in 1812, assuming its original Indian name. In 1828, the northwest part of Seekonk was, by an act of the Legislature and in compliance with a petition of a majority of the inhabitants of that part of the town, incorporated into an independent township, resuming its ancient name Pawtucket, "Falls of Water."

During the very year which witnessed the incorporation and organization of the town of Pawtucket, Mass., the Congregational Society was organized. This was effected on the 8th day of February, 1828, by the passage of an Act by the Legislature of Massachusetts, incorporated the Pawtucket Congregational Society and constituting: Elijah

Ingraham, Dan Robinson, Ira Draper, A. A. Tillinghast, Squire French, Carlos Barrows, Otis French, James C. Starkweather, Larned Pitcher, Edward Walcott, John Burbank, Joseph Spalding, Remember Carpenter, Elias Ingraham, William Sweet and others, its corporate members and authorizing them to call the first meeting of the Society.

In the Pawtucket Chronicle of February 23, 1828, appeared the following notice: "The members of the Pawtucket Congregational Society, and those who wish to associate themselves therewith, are hereby notified that a meeting will be held, at the house of Elijah Ingraham, on Monday, 3d day of March next, at 6 o'clock in the evening, for the purpose of choosing officers and organizing the Society.

"(signed) Elijah Ingraham,
Dan Robinson.

"Feb. 23, 1828."

This meeting was held at the time appointed. Elijah Ingraham was elected moderator and Amos A. Tillinghast, Clerk. A committee was chosen, consisting of A. A. Tillinghast, Elijah Ingraham, Ira Draper and Dan Robinson, to prepare suitable by-laws for the government of the Society. The next meeting was convened on the following Friday, March 7th, at which the by-laws reported by the Committee, after some emendation, were adopted. On the 13th of the same month, another meeting was held at the house of Elijah Ingraham, when it was voted to buy the lot of land, owned by the Hon. Oliver Starkweather, situated at the junction of the Turnpike and Old Road, for $1,500.00, for which sum he agreed to convey it to the Society. On that site, with additional land secured in the rear giving a deeper frontage to the gore, as then called, this church building now stands. At this same meeting the following named were chosen trustees: Elijah Ingraham, Dan Robinson, Ira Draper, Larned Pitcher, John Burbank, James Starkweather and Edward Walcott.

The land secured, the Society at once began to build a house for the worship of God. The work was committed to the hands of Mr. Clark Sayles, a citizen of the town, and was carried speedily forward and the church dedicated on the 12th of February, 1829. The following is the order of services for that day:

Singing of an anthem by the Mozart Society.
Invocation and reading of the Scriptures by Rev. William Tyler of Weymouth, Mass.
Singing of a hymn.
Prayer by Rev. T. T. Waterman of Providence, R. I.
Sermon by Rev. Samuel Green of Boston.
Singing of an anthem.
Dedicatory Prayer by Rev. Elisha Fisk of Wrentham, Mass.
Singing of an anthem.
Benediction by Rev. Alvan Cobb of Taunton, Mass.

The plan for financing the project of a Church home was coöperative and the response generous.

It was decided that the expenses of building said house should be divided into parts or shares, not less in number than one hundred, each of which should not exceed in amount one hundred dollars. The expense of building the house was to be reimbursed with interest, as far as might be, by the sale of pews.

On January third, 1828, the following named subscribers pledged as follows:

| | | | |
|---|---|---|---|
| Larned Pitcher | 10 | shares | $1,000 00 |
| Jessie Carpenter | 5 | " | 500 00 |
| Eben Tiffany | 4 | " | 400 00 |
| Dwight Ingraham | 5 | " | 500 00 |
| Daniel R. Clark | 2 | " | 200 00 |
| John Shepard | 1 | " | 100 00 |

| | | | |
|---|---|---|---|
| Rufus L. Gould | 1 | share | $100 00 |
| John F. Walcott | 2 | " | 200 00 |
| Jenerson Smith | 1 | " | 100 00 |
| Joseph Spalding | 2 | " | 200 00 |
| Sarah Slack by A.A.Tillinghast | 5 | " | 500 00 |
| Albert Carpenter | 1 | " | 100 00 |
| Rachel Tyler | 2 | " | 200 00 |
| E. S. Blake | 1 | " | 100 00 |
| Ira Barrows | 2 | " | 200 00 |
| Le Prilite Ingraham | 1 | " | 100 00 |
| Jeremiah Whipple | 2 | " | 200 00 |
| Ellis B. Pitcher | 1 | " | 100 00 |
| Rebecca Starkweather | 1 | " | 100 00 |
| Horace Read | 1 | " | 100 00 |
| William Tyler | 10 | " | 1,000 00 |
| Elijah Ingraham | 10 | " | 1,000 00 |
| Edw. Walcott | 6 | " | 600 00 |
| James C. Starkweather | 6 | " | 600 00 |
| Dan Robinson | 4 | " | 400 00 |
| John Burbank | 5 | " | 500 00 |
| Ira Draper | 4 | " | 400 00 |
| A. A. Tillinghast | 2 | " | 200 00 |
| Otis French | 2 | " | 200 00 |
| Elias Ingraham | 2 | " | 200 00 |
| Remember R. Carpenter | 2 | " | 200 00 |
| Lyman Claflin | 3 | " | 300 00 |
| Squire French | 2 | " | 200 00 |
| Amos Starkey | 1 | " | 100 00 |
| Oliver Gorton | 2 | " | 200 00 |
| Benjamin Fessenden | 1 | " | 100 00 |
| Luke Parmenter | 1 | " | 100 00 |
| John B. Read | 1 | " | 100 00 |
| Johnson Gardner | 1 | " | 100 00 |
| John B. Walker | 1 | " | 100 00 |
| Remember R. Carpenter | 1 | " | 100 00 |
| Ira D. Ellis | 1 | " | 100 00 |
| Alvin O. Read | 1 | " | 100 00 |
| Joel Read | 1 | " | 100 00 |
| Total | | | $12,000 00 |

A committee had been appointed, at a meeting of the Society in November of the preceding year to employ a minister to supply the pulpit as soon as the new house was in readiness. That committee had secured the services of Rev. Asa T. Hopkins of Hartford, Conn., a young man of much promise, who was to preach eight Sabbaths on trial. Before the eight Sabbaths had expired the people were so well pleased that it was voted unanimously to invite him to become their pastor. The invitation was favorably considered by Mr. Hopkins, but as at this time there was no Church organization, he agreed to begin his ministry as soon as a church was properly organized and a suitable confession of faith adopted.

This letter from Mr. Hopkins was received on the 6th of April, 1829, and the Society at once instructed its clerk, Mr. A. A. Tillinghast, to write to Rev. T. T. Waterman of Providence, R. I., requesting him to take the necessary measures to form a Congregational Church in Pawtucket. That purpose was effected by a regularly convened Ecclesiastical Council April 17, and the names of the first nine members, one male and eight females follow: 1—Deacon Remember Carpenter, 2—Betsey Carpenter, 3—Mercy Balkcom, 4—Rebecca Ingraham, 5—Phebe Ingraham, 6—Tamzay Tripp, 7—Abigail Martin, 8—Jerusha Cooper, and 9—Clarissa Carpenter.

These nine members were from the church at East Attleborough as then known, dating from 1748. Spiritually as well as geographically and politically this church belonged to Plymouth Colony. The meeting-house was first at Rehoboth in 1643 (now East Providence), then at Oldtown, 1710, then at Attleboro, on the common east of the railroad, 1748, then where the new church now stands in 1825. Rev. John Ferguson was the pastor from his ordination February 27, 1822 to March 25, 1835.

1829

During that year forty persons were added to this little band of believers, twenty-nine of them on profession of faith. The number of additions during this first pastorate was eighty-six. Rev. Mr. Hopkins who is reported to have been richly endowed with many of the gifts sought in a pastor, was dismissed at his own request, after a successful and acceptable ministry of three years, and became pastor of a church in Buffalo, N. Y. His successor was Rev. Barnabas Phinney. Installed as pastor in January, 1833, he withdrew from the pastorate in January, 1836. The number of additions to the Church during his pastorate was the same as during that of Mr. Hopkins, eighty-six. The third pastor was the Rev. Constantine Blodgett, and the historian's pen seems to linger with affection in recording the thirty-five years of his continuous pastoral labor. Invited in the month of June, 1836, to assume the pastoral charge, he was installed to the sacred office on the 28th of the following month. On taking charge of the parish Dr. Blodgett found the original nine members of the Church still living, and associated with them were nearly a hundred and twenty others.

For several years the new pastor labored energetically, not merely in Pawtucket but in the adjoining village of Central Falls, and the fruits of his labor in the latter field became manifest in 1845 by the resolve to establish a Congregational Church there. About forty members were dismissed to form the Central Falls Congregational Church, now so well known for its influence in a changed community, as well as throughout the city and state. Notwithstanding this draft on its membership, such was the growth of the parent Church that in nine years the demands of its increasing congregation made it necessary to enlarge the house of worship and add twenty-four new pews for the accommodation of the people.

# ORDER OF SERVICE,

AT THE

# DEDICATION

OF THE

## Pawtucket Congregational Meeting House,

FEBRUARY 12, 1829.

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### I. Anthem. Messiah, p. 5th.

Comfort ye my people saith your God —Speak ye comfortably to Jerusalem, And cry unto her that her warfare is accomplished—That her iniquity is pardoned—The voice of him that crieth in the wilderness prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted and every mountain and hill made low; the crooked straight and the rough places plain. And the glory of the Lord shall be revealed and all flesh shall see it together. For the mouth of the Lord hath spoken it.

### II. Invocation

AND READING THE SCRIPTURES.

### III. Hymn 141, L. M. Select.

[2D. AND 3D. OMITTED.]

1st. And will the great eternal God
On earth establish his abode,
And will he from his radiant throne,
Avow our temple for his own.

4th. These walls we to thy honour raise,
Long may they echo to thy praise;
And thou descending fill the place,
With choicest tokens of thy grace.

5th. Here let the great Redeemer reign,
With all the glories of his train;
While power divine his word attends,
To conquer foes and cheer his friends.

6th. And in the great decisive day,
When God the nations shall survey;
May it before the world appear
That crowds were born to glory here.

### IV. Prayer.

### V. Sermon.

### VI. Anthem. By O. Shaw.

1st. In sweet exalted strains
The King of Glory praise,
O'er heaven and earth he reigns
Through everlasting days.
He with a nod, the world controls,
Sustains or sinks the distant poles.

2d. To earth he bends his throne,
His throne of grace divine;
Wide is his bounty known,
And wide his glories shine.
Fair Salem still his chosen rest,
Is with his smiles and presence blest.

3d. Great King of glory, come
And with thy favours crown
This temple as thy dome,
This people as thy own.
Beneath this roof, O deign to shew
How God can dwell with men below.

4th. Here may thine ears attend
Thy people's humble cries,
And grateful praise ascend
All fragrant to the skies.
Here may thy word melodious sound,
And spread celestial joys around.

5th. Here may the attentive throng
Imbibe thy truth and love,
And converts join the song
Of seraphim above.
And willing crowds surround thy board,
With sacred joys and sweet accord.

6th. Here may our unborn sons
And daughters sound thy praise,
And shine like polished stones,
Through long succeeding days.
Here Lord display thy saving power,
While temples stand and men adore.

### VII. Dedicatory Prayer.

### VIII. Benediction.

### IX. Anthem.

H. and H. Col. No. 7, Vol. 3, p. 165.

Sing unto God and high affections raise,
To crown this conquest with unmeasured praise.

J. S. TANNATT, PRINTER, PAWTUCKET HERALD OFFICE.

Rev. Asa T. Hopkins

1829–1832

This stream of Christian influence and prosperity flowed on, until the sadly memorable 17th day of November, 1864, when a spark no larger than a man's hand came from a burning building and was carried by a current of air to the spire of the church where it lodged. It is said that it did not attract serious attention until too late and in a few hours the beautiful church was in ashes.

In the Records of the Society is found this minute, which is both a lament and an expression of hope and faith.

> "The Pawtucket Congregational Meeting House was consumed by fire this day between the hours of one and six-o-clock P. M. At about 3½ o'clock, the spire, which had pointed to Heaven for more than thirty years, fell. The clock which had told the public the passing hours so long, ceased to perform its work a few minutes before three. The clock inside the house, together with the bell, and our splendid organ, perished in the ruins. Thus do we bid adieu to our beautiful house of worship trusting in Divine Providence that the Lord will build us another, through our instrumentality, so that we can say, truly, 'The glory of the latter house is greater than that of the former.'—W. D. Bullock, Clerk."

On the day succeeding the fire, November 18, 1864, the Clerk of the Society was requested to call a meeting to be held on the 25th inst. to make arrangements for holding public worship in some other place. At this meeting letters from all the other denominations, on both sides of the river, were read, extending cordial invitations to occupy their houses of worship at such hours as might suit their convenience. The use of Armory Hall was also tendered by Gen. Olney Arnold.

It was decided, however, to hold meetings in the Masonic Temple on Mill Street where the Church worshipped until July, 1867, when they occupied the lecture room of the new house, the church building of the present day, which was dedicated on the twenty-seventh day of February, 1868. The sermon was preached by Dr. Blodgett and the dedicatory prayer was offered by the Rev. T. Thayer, D. D., of Newport.

The Rev. J. H. Lyon of Central Falls and Dr. Shepard of Bristol, also took part in the services. The builder of this new Church was J. W. Osgood of Ellsworth, Me. Special emphasis is given to the work of the women and children, as is evidenced by the following resolution: "Resolved that the thanks of the Society be tendered to the Ladies of the Congregation, through whose energy and toil we find ourselves in possession of the beautiful organ and all the furnishings that adorn the house, and to the Children of the Sabbath School, by whose pennies the Pastor's room is so uniquely furnished, and the vestibule of the church is provided with its chandelier."

The following data, as connected with the enterprise, are worthy of mention:

| | |
|---|---|
| First house dedicated . . . . | Feb. 12, 1829 |
| First house enlarged . . . . | May, 1855 |
| First house burned . . . . . | Nov. 17, 1864 |
| Present house dedicated . . . . | Feb. 27, 1868 |
| Cost of present house, furnishings, and additional land . . . . . | $63,219 06 |
| Of this amount there was subscribed and paid by members of the parish, between Nov. 17, 1864, and Feb. 27, 1868 . . | $13,899 66 |
| This amount was increased by insurance . | $17,319 40 |
| Making the total amount paid . . . . | $31,219 06 |
| There then remained upon the property an indebtedness of . . . . . | $32,000 00 |

Rev. Constantine Blodgett, D. D.

1836–1871

The first effort to cancel this indebtedness was made in 1870, the parish being canvassed for this purpose by the pastor, the Rev. Dr. Blodgett; and the amount subscribed and paid was $11,925.06.

The second effort in the same direction was made four years later. A meeting of all interested was held in the lecture-room, on the evening of June 11, 1874. Three gentlemen present subscribed $10,000, and fourteen others $4,005 at the same time, on condition that the whole amount then remaining unpaid, be subscribed before December of that year. The summer had not ended, and the whole amount was pledged. As the outcome of this effort there was paid into the treasury on July 5, 1876, $20,232.71, and the debt was canceled.

### General Summary.

| | |
|---|---|
| 15 persons gave for additional land | $3,200 00 |
| 61 persons gave for bell | 1,401 50 |
| Ladies' Circle gave for organ | 3,825 00 |
| 4 persons gave for organ | 175 00 |
| Ladies' Circle gave for furniture | 3,494 80 |
| Ladies' Circle gave for debt | 1,000 00 |
| 196 persons in 1870, gave for debt | 11,925 06 |
| 397 persons in 1874-'76, gave for debt | 20,878 30 |
| Amount paid by individuals, Nov. 17, 1864 to July 5, 1876 | $45,899 66 |
| Amount additional paid from insurance | 17,319 40 |
| Total amount paid | $63,219 06 |

In 1871, Dr. Blodgett, having completed thirty-five years of faithful and successful ministry and having reached sixty-nine years of age, sent a communication to the Church dated February 25th, 1871, in which he desired to be relieved of the care and supply of the pulpit. His reasons were: that the spiritual wants of the population in the midst of which we live demand an increase of ministerial and

pastoral service, also that his time and strength had been taxed to their full extent, yet he desired to do all in his power to coöperate with them in the promotion of the work. After careful consideration by the Church and Society it was decided he be retained as "Retired Pastor", the people being free to call on him for such services as his many years with them made natural their desire for his ministrations.

The story of his work and devoted relation cannot be told in detail, but Dr. Goodrich pays this tribute. "And now having past the limit of three score years and ten he 'dwells among his own people' living in the house which has sheltered himself and his family so many years. It is the wish of his parish, that he continue to dwell there so long as God shall spare his life. He has tested the Prophet's saying: 'They that wait on Jehovah shall renew their strength, they shall run and not be weary, they shall walk and not faint' and can testify that 'no good thing will God withhold, from them that walk uprightly,' honored in the community for two score years of guileless living and consecrated labor he is yet a tower of strength." He continued in intimate relationship with the Church which indicated its appreciation of his labor by making provision for his material comfort until his death December 29, 1879. At the funeral service held January 1st, 1880, Rev. Thatcher Thayer, D. D., delivered a discourse commemorative of Rev. Constantine Blodgett, D. D., on "The Ideal Pastor" of which an edition of 300 copies was privately printed for distribution.

In June, 1871, his successor, the Rev. Joseph J. Woolley, was called to the pulpit, installed March 6, 1872, and the joint pastorate began the second Sabbath in September following, continuing in mutual love and harmony between the two pastors, and in accord with the people. The Semi-Centennial of the church observed April 17, 1879, records that from the organization of the Church, in 1829, to the

Rev. Joseph J. Wooi ley

1872 – 1882

date above named, the entire membership had reached eight hundred and eighty names, nearly four hundred of which were included in the list at that time.

That the members considered themselves stewards of their possessions is evidenced by contributions exceeding fifty thousand dollars for benevolence and nearly two hundred thousand dollars for land, buildings and current expenses during the half century.

The program of The Fiftieth Anniversary exercises held April 17, 1879, included:

| | |
|---|---|
| 10.00 A. M. | Meeting for prayer. |
| 10.30 A. M. | Historical Discourse by Rev. J. J. Woolley. |
| 1.00 P. M. | Collation. |
| 2.30 P. M. | Reading of Letters. Reminiscences and Social Intercourse. |
| 7.00 P. M. | Meeting for Praise. |
| 7.45 P. M. | Devotional. |
| 8.00 P. M. | Addresses. |
| 9.00 P. M. | Doxology. |

Thé press report says "The spacious house of worship was filled to overflowing at the opening hour when prayer was offered by the venerable Rev. J. O. Barney." At the appointed time, the pastor, Rev. Mr. Woolley, delivered the historical address.

Rev. Mr. Woolley served the church till March 21, 1882, when his resignation, having been accepted, was formally approved by an ecclesiastical council and he was dismissed.

On September 19, 1882, one hundred and twenty-three members, thirty-three males and ninety females, at their own request, were, by vote, dismissed for the purpose of joining, with others, in the formation of a new Congregational Church on the westerly side of the river in Pawtucket and the Mother Church was again called upon to send out from

her members, those desiring to establish another centre for worship and religious teaching.

On April 24, 1883, the Church voted to adopt the report of the Supply Committee, and that in accordance with the recommendations therein contained; "we invite the Rev. Alexander McGregor, of Yarmouth, Nova Scotia, to become our Pastor." Mr. McGregor's letter of acceptance, dated May 21st, 1883, was read to the Church on May 29th, and on November 1st following, Rev. and Mrs. McGregor, their daughter Jessie and son Alexander, Jr., were received into church membership. From this date until that which marked the completion of his earthly pilgrimage, December 23d, 1898, the record of his pastorate is one of steady growth, of confidence between pastor and people and material and spiritual increase.

A Revised Declaration of Faith and form of Covenant was adopted in 1885. Revision of roll of membership, the custom of giving Bibles to baptized children on Children's Day as part of the Sanctuary Service, the appointment of a leader of singing for the Sabbath School, and the midweek meeting, the inclusion of reports from the various Church organizations at the annual meetings, and many other suggestions for the advancement of the Church interest, were part of Mr. McGregor's ministry.

On March 5, 1893, the Quarter Centenary Anniversary of the opening of our house for the worship of the Triune God was observed with appropriate services, as recorded by the Church clerk. The sermon preached by Mr. McGregor was based on the text from Psalm: 26-8. "Lord, I have loved the habitation of Thy House, and the place where Thine honor dwelleth." At the communion service twenty-one persons were received into membership. A very large audience was in attendance to honor this anniversary and enjoy the full program presented.

Action significant of the new trend in activity of the Church, outside its parish bounds, is the following resolution adopted February 4, 1897:

> "*Resolved:* That this Church gives its hearty endorsation to the Treaty relating to Arbitration between the United States and Great Britain, now pending in our National Senate, as a just and wise Treaty, and would respectfully pray our Honorable Senators from Rhode Island to approve the Treaty."

On September 2, 1897, is recorded an invitation from the Congregational Church in West Barnstable, Mass., to send a delegate, with the pastor, to attend a council called by that church for the ordination of our Bro. Edgar B. French to the gospel ministry, he having accepted a call to labor with them. A Testimonial of commendation was sent with the representatives to the Council referring to him as a brother beloved, and his efficient services as a member of the church and Superintendent of the Sabbath School for several years, praying for him, that he may be honored with a long, a spiritual and a useful ministry.

It was during Mr. McGregor's pastorate that many of the loyal devoted members of Scotch ancestry were numbered with us, and they, their children and children's children, are now steadfast supporters of the church and its services. His interest in organizing the younger members in some active effort while continuing to encourage all the Societies already organized, is indicated by the list which follows:

Church Organizations already in existence were:

The Ladies' Auxiliary to Women's Board of Missions.
The Ladies' Home Missionary Society and
The Young Ladies' Mission Circle.

New Organizations added were:

The Golden Rod Circle.
The Happy Workers.
The Y. P. S. C. E.
The Junior Y. P. S. C. E.
The Intermediate Y. P. S. C. E.
Boys' Brigade.
Whose I am and Whom I Serve Circle of King's Daughters
The Pastor's Aid Society.
The Brotherhood of Andrew and Philip.
Literary and Social Circle.

All were suggested and fostered by Mr. McGregor.

In his pastoral calls, Mr. McGregor best made known to his people the depth of his interest in their spiritual advancement, his sympathy in their varied trials, and his kindly admonitions relative to their Christian duties. Outside the parish his presence and sane judgment at the numerous Councils and Conferences held throughout the State and adjoining territory, were valued and welcomed, as wisdom and integrity guided his decisions.

On December 18, 1898, the following minute, offered by Bro. J. R. MacColl, was by vote of the church adopted: "The Pawtucket Congregational Church, assembled for worship on Sabbath morning, desires to express to the Pastor its love and heartfelt sympathy with him in this hour of sickness and trial, and its earnest hope and prayer for his restoration to health."

The next record, December 26, 1898, tells of the funeral services for Mr. McGregor, he having died December 23rd. This minute closes in these words, "Thus ended a happy pastorate of fifteen years, during which 335 members have been added to the church."

Rev. Alexander McGregor

1883 – 1898

The next date of entry, January 16, 1899, tells the sad news of the passing of Miss Jessie D. McGregor, eldest daughter of our late pastor, "one always ready to do what she could in the service of the Church."

The beautiful tribute to Rev. Mr. McGregor at the service of Memoriam held January 19, 1899, is inscribed in our Church records, as are the resolutions from the Sabbath School, the R. I. Ministerial Association, the Directors of the R. I. Home Missionary Society, and other organizations.

On January 26, 1899, at the annual meeting, a committee of twelve was appointed to present to the church the name or names of a successor to its late loved leader. This committee reported March 2d, 1899, recommending the Rev. Frank J. Goodwin as a suitable candidate for the vacant pastorate of the church and on March 9th it was voted, at a special meeting called for the purpose, "That a call be extended by the members of the Pawtucket Congregational Church to the Rev. Frank J. Goodwin of Glen Ridge, N. J., to become our Pastor."

Mr. Goodwin's letter of acceptance was read to the church April 3, 1899, and on April 23d he made public entry of his ministry by conducting Divine Services, his installation being held June 9, 1899, by vote of the Council called to consider such service.

Most auspicious was the beginning of this pastorate, Mr. Goodwin, and his talented wife, Grace Duffield Goodwin, giving themselves without reservation in service.

Some changes are noted, the introduction of new hymn books, and the adoption of a series of special missionary collections. Perhaps the most far-reaching movement inaugurated was the establishment of a Sunday School Mission in Darlington, with the thought that later a Chapel might be erected, and a Congregationalist Church established in that rapidly growing section of our city. A committee

was appointed to advance this project, November 18, 1900, and on February 3, 1901, at 3.30 P. M. the first session was held in the hall over Lang's laundry, with the following named officers in charge:

Mr. Elmer S. Hosmer.
Mrs. S. Eugene Wood.
Mrs. George H. Fowler.
Mr. John Johnston.

The mission increased in interest and attendance and on April 16, 1903, a proposition from the Free Baptist Mission in Darlington was received and considered by the Pawtucket Congregational Church relative to the union of the two branches of extension work.

On May 7, 1903, on recommendation of the committee named to report on the proposition, it was accepted, and the full charge of the work assumed by the Pawtucket Congregational Church.

At a special meeting held November 17, 1904, rules of the church governing the admission of members into what was to be known as the Darlington Branch of the Pawtucket Congregational Church were adopted, and on December 29, 1904, twenty-nine new members were received to form the first membership of the Darlington Branch. The first communion service in connection with the Darlington Branch was held in the chapel, January 1, 1905, at 5 P. M. The service was conducted by the pastor and board of deacons.

Steady growth and community support resulted in a request from about fifty members of the Darlington Branch to be dismissed to the Darlington Church, when so formed. This request was favorably considered at a meeting held April 9, 1908, and on April 20, 1908, a council was called for this date, and approved of the organizing of the Darlington

Rev. Frank J. Goodwin, D. D.

1899–1910

Church. Tuesday, April 21, was observed as Dedication Day, Wednesday, April 22 as Field Day, and Thursday, April 23 as Fireside Day.

Much interest was manifested by a large attendance from the Parent Church. Sixty-four members were dismissed to form the Darlington Congregational Church, which church today bears steadfast witness in the community of its organization.

The adoption of individual communion cups on March 29, 1902, the revision of the Church Manual during the same year, are among the advance steps written on the pages of our history.

In 1903, the publication of a paper devoted to the interests of the church was considered, resulting in the appearance of The Polished Arrow in the homes of those who desired it sufficiently to pay the subscription price of fifty cents per year. It was issued monthly with Rev. and Mrs. Goodwin as editors, and the news items, contributed articles, and editorial columns were a stimulus and inspiration to its readers during the years of its existence.

The Seventy-Fifth Anniversary of the Church was observed, April 29th, May 1st and May 3rd, 1904. A comprehensive program was presented, which included the Missionary Societies, the Sunday School, the Church and the Parish.

The order of services of this Diamond Jubilee included:

Invocation by Herbert E. B. Case.

Scripture Lesson by Rev. Edgar B. French.

Address, "The Message of The Church to the Present Age."

Jesus Christ and Him Crucified, by Rev. Joseph J. Woolley.

Address, "The Duty of The Church to the Past."

"That they without us should not be made perfect," Rev. Frank J. Goodwin.

Address, "The Coming Revival of the Spiritual Power of The Church."

"And greater works than these shall he do, because I go unto my Father," Rev. James H. Lyon.

Special music and an anniversary poem by Grace Duffield Goodwin added greatly to the observance of this Anniversary.

June 9th, 1904, was another significant date, as it was then voted to call a council to present for ordination Herbert E. B. Case, the date of ordination to be Friday, February 24, 1905, and on September 14, 1905, Rev. Herbert E. B. Case was accepted as our foreign missionary under the American Board at Guam.

Union Lenten services with the Free Baptist Church and the Trinity Episcopal Church were begun in 1905 and continued several years, to the spiritual advantage of the churches coöperating.

The church had a large part in the Evangelistic Campaign conducted by Rev. J. Wilbur Chapman and assistants beginning January 20, 1907, and continuing for two weeks. This most successful effort to reach the people of the city and to inspire and stimulate the members of the churches, resulted in large accessions to the rolls of the several churches uniting.

On May 22d, the resignation of Rev. Frank J. Goodwin, as pastor, was received by the clerk and at a special meeting held June 2, 1910, the resignation was accepted, and it was voted to call an ecclesiastical council to declare the pastoral relation terminated. Suitable resolutions were formulated from which one paragraph is quoted. "*Resolved:* that as an ambassador of Christ, Mr. Goodwin has sounded the evangelical note in his messages to this people, and has manifested the evangelical spirit in his plans and labors to hasten the coming of the kingdom of God in the hearts of men."

Rev. Edward R. Evans, M. A.

1913–1926

"*Resolved:* That this church also recognizes and appreciates the great service which Mrs. Grace Duffield Goodwin has rendered to this church and community during Mr. Goodwin's pastorate at all times, and in manifold ways, with her consecrated talents."

For nearly two years the church was served by various clergymen, including Rev. Gideon A. Burgess and Rev. E. T. Root, until the appointment of Rev. Gerhart A. Wilson as supply pastor. His ministrations were most successful and many remember him with affection.

It was with hope and lightened hearts that the church received the report of the committee appointed to present the name of a minister to assume pastoral care for the church so long without permanent leadership.

The report reads in part: "We have searched long and diligently, and after prolonged deliberation and discussion have unanimously concluded to report and recommend to the church the name of Rev. Edward Russell Evans of Gloversville, N. Y."

A call was extended to Mr. Evans, which was duly accepted and on April 6, 1913, he began his duties as pastor of this church.

A reception was tendered the new pastor, May 7, 1913, and installation services were conducted May 13, 1914. This service followed the 107th Annual Meeting of the R. I. Conference of Congregational Churches, held May 12th and 13th in our sanctuary, a most happy combination in introducing Mr. Evans to his clerical associates.

Mr. Evans began his labors here in the full vigor of his manhood, and very early in his ministry the renewed activity and efficiency of all the organizations of the church, an increase in attendance at the services, and a deepening of the

spiritual life of the membership, was reported to the church by the clerk at the Annual Meeting.

During this year of 1914, the women of the church organized a Guild, into which all the former women's and girls' societies were merged, in the belief that this action would result in better knowledge of and interest in the various missionary enterprises of the church. Mrs. Frank Leonard, who succeeded Mrs. Daniel G. Littlefield as President of the Home Missionary Society, was elected as President of this new organization, serving for two years, and laying the foundation for the constantly increasing efficiency and usefulness of The Women's Guild of the present day.

Mr. Evans was most successful in organizing a Men's Bible Class, while a large number of women were taught by his mother, Mrs. Emma B. Evans, whose spiritual insight and experience were both a stimulus and benediction. This class still exists, bearing her name, as a grateful reminder of her years of guidance.

During Mr. Evans' pastorate, the Family Supper, in connection with the church annual meeting, was inaugurated this supper being served by the Women's Guild.

In 1915 the church auditorium underwent complete renovation, new pews installed, stained glass windows placed and the church edifice itself repainted and spire newly covered with copper. These repairs were largely due to Darius L. Goff, who assumed the entire expense of the interior improvements. The Budget System of Finance involving discontinuance of pew rentals was voted early in 1916, and maintained to the present time with good results, through the every member canvass.

Another change recorded was the Union Summer Services, the Pawtucket Congregational Church uniting with the First Baptist and Park Place Congregational Churches. The omission of the evening preaching service marked another change in the order of church worship, the young people's organizations taking larger place during the Sunday evenings.

On November 9, 1919 a very impressive Commemoration Service was held in honor of the men of this church who made the supreme sacrifice in the World War.

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RAYMOND EDWARDS BLAKE, Company A, 103d Machine Gun Battalion; killed by exploding shell at Chateau-Thierry, France, July 16, 1918.

JOSEPH BROWN BOWEN, Second Lieutenant, Aviation Service, attached to 32d Aero Squadron, Royal Air Force; killed in action on voluntary patrol in France, September 7, 1918.

ROBERT JOHNSTON. Died of pneumonia in United States Hospital No. 1, in New York City, November 2, 1918.

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The order of service included an address by Prof. Theodore Collier of Brown University and a tribute by the pastor.

A beautiful Memorial window was unveiled at the conclusion of the services.

The number of men and women from the church, who had part in the World War was about 50.

Another forward step was that taken at the Annual Meeting, February 1, 1923, when it was voted that a Religious Education Committee be elected to outline a church program of education, adequate to meet present day needs of our membership and parish, and that this committee be empowered to employ a Director of Religious Education, under certain provisions named in the resolution. The committee reported the selection of Rev. Arthur W. Bailey of the Second Congregational Church, Holyoke, Mass., who began his services as Educational Pastor, November 1, 1923. This relationship continued until June, 1925, when Mr. Bailey presented his resignation, which was accepted with deepest regret. Mr. Bailey found it inadvisable, at this time, to continue the work so vital to the life of the Church, and to which he had given such earnest effort during the two years as Educational Pastor. Resolutions expressing gratitude for the advancement of the educational life of the Church and School and expressing the high regard in which both Mr. and Mrs. Bailey were held were adopted June 11, 1925.

Change followed change rapidly. At the close of the morning service May 23, 1926, Rev. Mr. Evans, who began his successful ministry, April 1, 1913, read his resignation, as pastor, to go into effect September 1, 1926.

At a meeting held May 27th, Mr. Evans was requested to withdraw his resignation, but his conviction being that it should stand, as it was presented only after the most earnest and prayerful consideration, same was accepted June 1, 1926. Resolutions commending Mr. Evans for his faithful preaching of the gospel of Jesus Christ, his untiring devotion as a pastor, his ardent and painstaking work as Bible Class Teacher, were unanimously adopted.

Under the leadership of Mr. Evans the church increased sixty-two and one-half per cent in membership. The con-

tributions by the Church and congregation more than doubled, and the offering for Missionary Work more than trebled.

The pastoral relation was dissolved by a Council which convened June 28, 1926.

A farewell reception was given in honor of Mr. Evans and his beloved mother, and they went out from among us, followed by expressions of good will and sincere good wishes for the future.

Again the Church set itself to the task of seeking new leadership and a committee for the purpose was appointed September 27, 1926, but not until September 22, 1927, was a recommending report received. During this interim, the Church was highly privileged to have as acting pastor, Dr. Edward Payson Drew, who gave the committee hearty and friendly support. Dr. Drew's ministry was most beneficent in its influence at this crucial period. The convincing power of his own faith and belief in a God of love as evidenced by his pulpit addresses, combined with his kindly personality, endeared him to young and old alike.

The committee unanimously recommended that Rev. Hubert Alfred Allenby, Pastor of the Congregational Church at Falmouth, Mass., be engaged to become the pastor of the Pawtucket Congregational Church, emphasizing the testimony given as to his Christian character, and his energy and ability as a preacher, teacher and organizer. A call was extended to Mr. Allenby, October 15, 1927, and reply of acceptance bearing date of October 28, 1927 duly received. The new pastor commenced his services November 15, 1927, and some later historian shall chronicle the story of his years yet to be. If the spirit of his letter of acceptance be a prophecy, then indeed will the story be one well worth the telling. His first years of service have been characterized by an earnest seeking to apprehend the past

and present relationships of the Church to the community, to acquaint himself with the membership in the Church and in the home, and to preach Christ as interpreted by his own loyal and faithful discipleship.

On January 3, 1928 a reception was given for Rev. and Mrs. Allenby. A large number of members of the Church and parish were in attendance. A most friendly atmosphere prevailed due in large part to the program as planned by the committee in charge.

At the Annual Meeting held February 3, 1927, Mrs. L. J. Tuck brought to the attention of the assembly—a matter which Judge Tuck had been commissioned to bring before the meeting had he not been detained by illness. This new business of outstanding importance was the announcement of the magnificent gift of a new organ to our Church by Lyman B. Goff and his daughter, Mrs. Kenneth F. Wood. This to be a memorial, the name to be given and inscribed on a bronze tablet when the organ should be installed.

A heartfelt resolution of thanks was adopted in appreciation of this splendid gift. As the death of Mr. Goff, on April 27th following, prevented the consummation of this generous intent on his part, his wishes were carried out by his daughter and the new organ was heard for the first time on September 11, 1927, and on September 21, 1927 a public organ recital and concert by the Knickerbocker Quartette of Boston delighted the large audience in attendance.

The tablet bears this inscription:

IN MEMORY OF

1841—LYMAN BULLOCK GOFF—1927

1842—ALMIRA WHEATON THORNTON GOFF—1921

Presented by their daughter

ELIZABETH GOFF WOOD

Rev. Hubert A. Allenby, B. D.

1927

At the Annual Meeting held February 2, 1928, a Pastor's Advisory Council was elected by request of Mr. Allenby, and to the regular Church committees were added, Nominating, Missionary, and Reception committees. In view of the approaching One Hundredth Anniversary, a Centennial Anniversary committee was appointed to plan for the proper observance of the event.

The following named were elected:—

*From the Church—*

Mrs. George M. Thornton,
Mrs. Frank Leonard,
Mrs. Kenneth F. Wood,
Deacon E. R. Bullock.

*From the Society—*

Henry G. Thresher,
R. C. N. Monahan,
Mrs. Robert H. Mitchell.

On February 7, 1929, at the Annual Meeting a large part of the evening was given over to the report of the Centennial Anniversary Committee, through the Chairmen of the Subcommittees. The members gathered at tables under the standard of the pastor of the Church at the time of their association with the Church and parish, and to the singing of the grand old hymns, marched before the Melting Pot, there to make their offerings of gold and silver to be refined, and the proceeds devoted to the work of the Committee on Memorials in connection with the Centenary Celebration.

## Work of Church Organizations

The work of the Church carried on through the organization of societies for promoting some special form of service have their distinctive place in this history of a hundred years.

The Society and the Church, while having separate entities, are a unit in coöperative service, and are so interwoven in their relation each to the other that their history necessarily includes both the material and spiritual upbuilding which makes the superstructure the perfect whole.

The Sabbath School Society organized in 1830 claims first place, and from this department the largest accessions to the Church have been received.

Second only to the pastors in their service have been the men, who in their office as Superintendents, have guided the children and youth by example and teaching.

Beginning with sixty-four members who paid fifty cents each per year for the support of the School, the expense of running the School the first year was $43.11.

The records mention many prominent men who served the School.

Darius L. Goff, superintendent for nine years and a liberal supporter.

William E. Tolman, whose memory remains by reason of consecrated service.

Ira D. Ellis, a director of the Society for many years, a librarian for twenty-five years and secretary for thirty years. His was a service to be emulated.

Hezekiah Conant, who served the School faithfully, and with the liberality which was one of his marked characteristics.

The list is too long to name, but we find among them, senators, bankers, representatives, able business men, lawyers and men of letters, many of whom their fellow citizens have delighted to honor.

In 1878 a Sabbath School Institute was planned and carried out by the School. The Rev. A. F. Schauffler conducted the Institute, and there were ten speakers of note who delivered addresses. The public schools of the town were closed in order that teachers and pupils might attend this notable gathering.

If we might call the roll of faithful teachers many pages would be required.

Memory calls to mind:—

Lydia Newell, who taught nearly if not quite fifty years.

Miss Sarah Blodgett, who made Sunday School teaching almost her life work.

Mrs. Clovis H. Bowen, a faithful teacher for long years, guiding the entire number of her last class into the Church.

Mrs. Lyman B. Goff, whose conscientious years of instruction and loyalty to the best interests of the school are yet recalled.

Mrs. George Crawford, who for so many years gathered in the children of the Church even until their children's children came in time under her loving care and teaching.

Mrs. Lura F. Humes, faithful and devoted in the primary department, has left her impress on the children entrusted to her.

The Church School of today is growing in efficiency, broadening along its educational lines, owing much to the traditions of the past, to the men and women who believed that "the hope of the nation is in the young men and women who are in the Church Schools of today, for the strength of the nation depends upon the righteousness of its people."

Of especial interest, by reason of its influence during all these years, was the organization named, "A Female Foreign Missionary Association." The women of the Church in their desire to fulfill the Great Commission held a meeting in the vestry January 2d, 1837, to which were invited all the ladies of the congregation who were favorable to the cause of Foreign Missions. It was agreed to organize and a constitution was adopted, and officers named as follows:

President, Mrs. Mercy Tiffany.
Vice-President, Mrs. H. M. Blodgett.
Secretary, Miss Chloe Ware.
Treasurer, Mrs. Mary E. Read.

The requirements for membership were the worshipping in the Congregational Meeting House, and contributing to the cause of Foreign Missions. Membership continued until they declined making a donation at the subsequent annual call of the collectors.

Those first performing the duty of collection were:

Mrs. Nancy Hart.
Mrs. Phila Wood.
Miss Mary Ann Potter.
Miss Minerva B. Ingraham.

The records continue without variation for several years, but at the annual meeting of 1844, it was voted "the funds of the Association be appropriated to the education of two

heathen children in Ceylon, to be named Constantine Blodgett and Hannah Maria Blodgett, in appreciation of the evangelistic spirit of the loved Pastor and his wife." This Society has continued all through the years increasing in activity, assuming new responsibilities, with new knowledge of the needs in the foreign field, as new doors of opportunity were opened. These records during many of the latter years bore the signature of the faithful Secretary Mary E. C. Bowen (Mrs. Clovis H.) and veritable word pictures are these reports in their accurate and comprehensive portrayal of the missionary ardor evinced by the women of the Church. This interest still continues, although merged with the union of all societies as the Women's Guild.

In 1884, the Ladies' Circle of well remembered qualifications, became auxiliary to the Women's Home Missionary Association of Massachusetts and Rhode Island. Twenty-three members formed the nucleus of the society, the objective of which was to aid the mission schools throughout the country, and to assist in support of Home Missionaries by sending boxes of clothing to them and their families. The study of missionary problems in this country, relative to pioneer settlements and increase of population by immigration, occupied the program hours.

The newly named Society still carried on the work which was the responsibility of the Ladies' Circle, serving the Church suppers and otherwise promoting the social life of the Church. The women were most loyal, giving years to the work. Mrs. Daniel G. Littlefield served twenty years as president, while Mrs. Lyman B. Goff, as treasurer for forty years, exemplified her deep concern for the success of Home Missions.

The Youths Mission Circle connected with the Pawtucket Congregational Church came into existence February 15, 1879.

The sixth article of the Constitution reads: "All money collected shall be paid into The Woman's Board of Missions." In 1882 the older members withdrew to form the Young People's Mission Circle. This included the young gentlemen. Again in 1884 the society assumed the name of the Young Ladies' Mission Circle, and during the long existence was a large factor in missionary endeavor, as well as the social life of the young people.

These organizations, with many others for the younger girls and boys, even down to the Cradle Roll, have been compelling forces in the continuity of Church relationship.

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It is hardly possible to compass in a brief sketch the consecrated efforts, the courageous sacrifices, and the spiritual energy expended by pastor and people from the time when the Fathers builded, even better than they knew, to the century's end.

How have succeeding generations kept the faith and honored their heritage?

It may truly be said that the Pawtucket Congregational Church has always been and now is a Missionary Church, not forgetting those in the home land and their needs, while reaching out the helping hand to lands beyond the seas.

The missionaries representing the church are Miss Alice P. Adams, at Okayama, Japan and Dr. Herbert Brokenshire at Davao, Philippines.

Miss Adams' work for the children has been recognized by the Governor of Okayama Prefecture, conferring upon her the Imperial Decoration of the Blue Ribbon, in recognition of her more than thirty years of self-denying service in connection with the Hakuaikai Social Settlement.

Dr. Brokenshire's work is supported in coöperation with the Park Place Church in the payment of his salary.

This Church has always stood and now stands for civic righteousness. It has emphasized again and again the truth that "righteousness alone exalteth a nation," and its influence in the city and State is recognized as constructive in forming public opinion.

This Church is also known for its beneficence. Its members are numbered in the directing of philanthropic agencies, and in large giving of financial support to all causes which might be included in the "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

This Church is a Patriotic Church, not only in national defence, but in the larger meaning of the word, which implies love and devotion to one's country, by support of its interests and obedience to its laws.

We may also claim this Church to be a Church of Friendliness. From its early days when Dr. Blodgett established close relationship with the pastors of neighboring parishes, finding in their companionship, the communion of saints and the delight of earthly friendships, there has been a concord of spirit, and coöperation of effort, commendable in its results.

And we rejoice in being able to say, this Church has held and taught the great principles of the Gospel of Christ, from the day of its organization to the rounding out of the hundred years.

What of the future? Buildings and builders pass away, but the foundations remain, and upon them the coming generations must be "builded together for an habitation of God through the Spirit," if we are to keep faith with the fathers and fulfill the obligations entailed by the opportuni-

ties given the children. Only by grateful and loving adherence to the basic traditions of the past may this be accomplished.

The Psalmist says, "Except the Lord build the house, they labor in vain that build it."

History records the Lord's presence, so may the promise be claimed in faith and assurance for this Church and its membership.

*"The Lord shall preserve thy going out and thy coming in from this time forth and forevermore."*

THE story of these past hundred years would be incomplete without mention of the men and women of faith, who gave themselves so freely to the advancement of the coming of Christ's kingdom.

Their names recur again and again throughout the records, constituting a second eleventh chapter of Hebrews in which the fruits of the faith of the fathers of this church are named.

Truly it has been "A century of Christian service," a loyal stewardship, a giving of thought, time, strength and resources.

Only a partial list can be mentioned for much of the devoted giving has been without utterance or chronicle.

A. A. Tillinghast, First Clerk of the Society.

Alvin O. Read, Clerk of Society.

William D. Bullock, Clerk of Society thirteen years.

Ira Draper — Lyman Claflin

John H. Potter, Clerk of Society eleven years.

Mrs. John H. Potter, active in the Ladies' Circle.

John B. Read — James C. Starkweather, Deacon

Remember R. Carpenter — Henry Jerauld

Ellis B. Pitcher — H. N. Ingraham

William F. Sayles — Hiram T. Chace

Samuel S. Collyer — James Meiklejohn

William H. Park, Society Treasurer for many years.

Frederic Bates, Superintendent of Sabbath School.

Edwin R. Clark — Daniel G. Littlefield

George W. Newell, Society Treasurer for a long period.

*Special mention gleaned from the Church records:*

Ira D. Ellis, served as Clerk of the Society. Also as Collector and Auditor and for twenty-nine years as its Treasurer, a longer term of service than that of any early officer.

Robert Sherman, one of forty-eight who made public confession of their faith on June 13, 1858. A member for thirty-seven years, helpful in counsel and service.

Mrs. Lydia Newell, a member for sixty-four years. Contributing of her strength, time and deep devotion to both Church and Sabbath School.

Deacon Hugh McCrum, remembered for his Christian walk and conversation. "A good man has entered into rest."

Mrs. Betsey French, a member for sixty-one years who lived the life of a consistent Christian, interested in all that pertained to the Church and its activities until her death at the age of nearly ninety years.

John E. Eaton, a careful student of the Bible and a man of implicit faith in its words of promise and hope.

Darius Goff, a member for thirty-five years and for many years a member of the Board of Trustees of the Society. During his entire residence in Pawtucket, a liberal giver of time, labor and money in forwarding the best interests and upbuilding of the Church of his early choice. The city and community sustained an irreparable loss in his removal by death.

He took a leading part in the improvement and enlargement of the former house of worship, and while it yet lay in ashes was among the first to plan and labor for its rebuilding.

John Francis Adams, for forty-four years a most helpful member and for nearly the same length of time a Trustee of the Society. For thirty-two years as Moderator, he presided with courtesy, consideration and intelligent discernment. For more than twenty-five years he consecrated his talents as a musician to the services of the Church as Organist and Choir Director. In his devotion to the duties of both Church and Society he was most conscientious and unselfish.

Frederic Bates, Superintendent of the Sabbath School, valuable committee worker and faithful representative of the Church as delegate to Conferences and Councils.

Preston W. Kent, Deacon for many years, serving modestly in his quiet, dependable way, his love for the Church expressed by his faithful support of its services.

Dr. Sylvanus Clapp and his son Levi Wheaton Clapp, the beloved physicians in many of the Church families.

Darius L. Goff, faithful in many things. Deeply interested in all that pertained to the Church and its administration, the exterior and interior of the building bear witness to his generosity in beautifying the house of the Lord. The printed calendars introduced in 1888 were made possible by Mr. Goff in order to make trial of their advantageous use.

Hezekiah Conant, for nearly thirty years a member of the Church. For ten years president of the Board of Trustees of the Society. A teacher of young men in the Sabbath School, his influence is still felt by his former pupils. Thoughtful of his obligations to God and to his fellow men; fearless in his advocacy of what was right and just yet ready to subordinate his views for the sake of harmony, he is remembered as a man of integrity, or, as our records say, "A Christian

gentleman." He was a liberal giver to this and other Churches and a benefactor to any worthy cause.

As a promoter of industry in the community he added much to the prosperity of the city.

William E. Tolman, a member for forty years; a Deacon, sixteen years; Church Clerk, sixteen years; Superintendent of the Sabbath School, six years; Collector of weekly offerings, seventeen years; and Collector for the Society, fifteen years.

This record indicates that he was an efficient officer in all avenues of service; identifying himself closely with the welfare of the Church and Society, jealous for its good name and progress, faithful in the performance of all his obligations. Painstaking and accurate, the Church records reflect a clear and correct registry of the activities and business proceedings.

Forrest F. Emerson, who supplied the pulpit during the interim between the death of Mr. McGregor and the beginning of Mr. Goodwin's pastorate, we would remember with gratitude. His death on June 5, 1902, was marked by resolutions passed by the Church, recognizing that to him was largely due that the work of the Church was continued, and the high standards upheld without break during that period.

James G. Case, who had charge of the Bibles presented on Children's Day for twenty-four consecutive years. Mr. Case was regular in attendance, a faithful supporter of the weekly prayer meeting; very often chosen as a delegate to represent the Church; always ready and willing to perform any duty committed to him. His memory remains.

Robert O. Burnside, who magnified his office as Deacon, being absent from the Communion service only once in twenty-seven years, and that by reason of his health. Unassuming in manner. Conscientious in the observance of duty, his memory will long abide as a faithful disciple of Him he loved and served.

Lyman B. Goff, as previously noted, deeply interested in the musical part of the Church services. For many years Chairman of the Music Committee; for more than forty years a Trustee of the Society; always a generous giver; his interest was manifest in every department of the progress of the Church. As a citizen he was most interested in all the educational and philanthropic organizations of

the city, and responded to all appeals when convinced of the real need most liberally.

Charles O. Read is remembered among the early members of the choir for his many years of service as bass singer. He would accept no remuneration, and upon his retirement from this voluntary engagement he was presented a handsome watch, suitably engraved, as a recognition by the Society of his esteemed assistance.

Fred S. Gardiner served as Director of the Choir and as tenor in the quartette for eighteen years. Miss Susie McKay as soprano and Miss Ada Byron Coombs as contralto, are still held in memory, as adding greatly to the musical part of the hour of worship.

George A. Slocum was for more than twenty-five years church organist, and was also Director of Music for several years during that period. At the close of his quarter century of service, on May 21, 1922, a special musical service was held, and an address by the pastor, Rev. E. R. Evans, stressed this long record of faithful performance and devotion to duty. Mr. Slocum was presented with a purse of gold and engrossed resolutions commending his interest and ability.

Mrs. Clara K. Hargreaves was for more than twenty-five years contralto singer of the quartette. Mrs. Hargreaves was remembered with a purse of gold at the close of her twenty-five years of choir membership.

Mrs. Alexander McGregor, widow of Rev. Alexander McGregor, who on March 18, 1929 joined the church triumphant, was during Mr. McGregor's pastorate his most helpful co-worker, sharing his interests, his hopes, his anxieties and his joys of achievement with sympathetic understanding. In her home she gave individual attention to the individual needs of her large family by loving guidance and unerring discernment, impressing upon them the high ideals of her own clear vision. Always welcomed in the homes of the parish, her frequent visits and genuine interest in all that concerned the church families is gratefully recalled. The sorrows that came to her in the parting from children and husband she bore with a quiet fortitude and self-effacement which won compassionate regard from all. During the latter years she has been a beneficent influence, revered and beloved, as her pilgrimage on earth came to its western horizon.

To the men and women of the present day: This Church would say in recognition of the years of loyal consecrated promotion of the coming of the Kingdom, as did Paul of old in his letter to the Thessalonian Church: "We give thanks to God always for you all, making mention of you in our prayers; Remembering without ceasing your work of faith and labor of love, and patience of hope in our Lord Jesus Christ in the sight of God and our Father."

Your names are not written in this book, for "ye are living epistles known and read of all men," and your works are manifest.

Church membership reported at Annual Meeting, February 7th, 1929, - - - 704

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|---|---|
| Resident, - - - - | 546 |
| Non-resident, - - - | 151 |
| Members, location unknown, - | 7 |
| | 704 |

Miss Alice L. Walcott joined the church on confession of faith June 13, 1858, and is the oldest member as regards duration of membership.

Mrs. Hezekiah Conant, whose birthday occurred January 19, 1929, is the oldest member in reference to years.

## Pastors

Rev. Asa T. Hopkins

Ordained August 5, 1829. Dismissed August 1, 1832.

Rev. Barnabas Phinney

Installed January 2, 1833. Dismissed January 5, 1836.

Rev. Constantine Blodgett, D. D.

Installed July 28, 1836. Died December 29, 1879.

Rev. Joseph J. Woolley

Installed March 6, 1872. Dismissed March 21, 1882.

Rev. Alexander McGregor

Began Pastorate July, 1883. Died December 23, 1898

Rev. Frank J. Goodwin

Installed June 9, 1899. Dismissed October 1, 1910.

Rev. Edward Russell Evans

Installed May 13, 1914. Dismissed June 28, 1926.

Rev. Arthur W. Bailey

Educational Pastor, 1923-1925.

Rev. Hubert A. Allenby

Began Pastorate, November 15, 1927.

## Deacons

| | *Elected* |
|---|---|
| Remember R. Carpenter | July 15, 1831 |
| Otis Read | July 15, 1831 |
| Ira Barrows | February 2, 1837 |
| William M. Bowen | February 2, 1837 |
| Daniel R. Clark | May 21, 1841 |
| Alvin O. Read | May 3, 1843 |
| Joshua Wilbour | February 9, 1846 |
| William D. Bullock | June 29, 1859 |
| Frederic Leach | September 13, 1860 |
| Edwin R. Clark | November 14, 1872 |
| William E. Tolman | November 14, 1872 |
| Henry Jerauld | February 24, 1880 |
| Hugh B. McCrum | February 24, 1880 |
| Myron T. Kinyon | February 7, 1882 |
| Francis D. Morse | February 7, 1882 |
| Preston W. Kent | March 28, 1883 |
| John F. Kent | March 28, 1883 |
| William E. Tolman | March 28, 1883 |
| Edwin R. Bullock | January 26, 1886 |
| Preston W. Kent | January 26, 1886 |
| Edwin R. Bullock | January 25, 1887 |
| William E. Tolman | January 25, 1888 |
| Preston W. Kent | January 29, 1889 |
| Edwin R. Bullock | January 29, 1890 |
| William E. Tolman | January 29, 1891 |
| Preston W. Kent | January 28, 1892 |
| Edwin R. Bullock | January 31, 1893 |
| William E. Tolman | January 25, 1894 |
| Preston W. Kent | January 31, 1895 |
| Edwin R. Bullock | January 30, 1896 |
| Robert O. Burnside | February 4, 1897 |
| William E. Tolman | February 4, 1897 |

## DEACONS—Concluded

| | *Elected* |
|---|---|
| Frederic A. Morse | January 27, 1898 |
| William E. Tolman | January 26, 1899 |
| William W. Curtis | January 24, 1900 |
| Robert O. Burnside | January 31, 1901 |
| Frederic A. Morse | January 30, 1902 |
| William W. Curtis | January 22, 1903 |
| Elmer S. Hosmer | January 22, 1903 |
| J. F. Browning | January 22, 1903 |
| Edwin R. Bullock | January 28, 1904 |
| Robert O. Burnside | January 26, 1905 |
| Frederic A. Morse | January 25, 1906 |
| John Johnston | February 14, 1907 |
| J. F. Browning | January 30, 1908 |
| Elmer S. Hosmer | January 28, 1909 |
| Edwin R. Bullock | January 27, 1910 |
| Robert O. Burnside | January 26, 1911 |
| Frederic A. Morse | January 25, 1912 |
| John Johnston | January 9, 1913 |
| J. F. Browning | January 29, 1914 |
| Elmer S. Hosmer | January 28, 1915 |
| Edwin R. Bullock | January 27, 1916 |
| Robert O. Burnside | January 25, 1917 |
| Frederic A. Morse | February 6, 1918 |
| John Johnston | January 30, 1919 |
| J. F. Browning | February 4, 1920 |
| Carlos F. Hunt | February 2, 1921 |
| Edwin R. Bullock | February 2, 1922 |
| Robert Johnston | February 1, 1923 |
| Frederic A. Morse | February 7, 1924 |
| John Johnston | February 5, 1925 |
| J. F. Browning | February 5, 1926 |
| Carlos F. Hunt | February 3, 1927 |
| Edwin R. Bullock | February 2, 1928 |
| Harvey Saul | February 7, 1929 |

## Sabbath School Superintendents

| | |
|---|---|
| Joseph Wood | 1830 |
| Joshua Wilbur | 1844 |
| William M. Bowen | 1853 |
| Robert Sherman | 1860 |
| William E. Tolman | 1864 |
| D. L. Goff | 1870 |
| T. P. Barnefield | 1879 |
| Frederic Bates | 1882 |
| N. W. Littlefield | 1885 |
| J. F. Browning | 1888 |
| W. W. Curtis | 1891 |
| Edgar B. French | 1893 |
| Fred A. Morse | 1898 |
| James R. MacColl | 1901 |
| N. W. Littlefield | 1904 |
| John Johnston | 1907 |
| Rev. A. W. Bailey | 1924 |
| Harvey Saul | 1927 |
| Vernon T. Rice | 1928 |

# Gifts and Memorials

The first gifts received in 1829 were by will of Eliphalet Slack, who left $2,000.00 in trust to Elijah Ingraham, Artemas Johnson and A. A. Tillinghast, to be applied by them to the support of a Congregational minister, in that part of Seekonk called Pawtucket.

Dr. Artemas Johnson, in his will dated November 26, 1827, left $500.00 to be added to the Slack legacy, "for the support of a Congregational minister in the village of Pawtucket."

Silver Communion Cup—Presented by Mrs. Sarah Slack, 1829.

The Columbian Family and Pulpit Bible—Published by Joseph Teal, Boston, 1822. Presented by Edward Walcott, 1829.

Church Organ—Mr. Ellis B. Pitcher on March 16, 1855 offered to present the Society with a new organ, which generous offer was gladly accepted.

August 25, 1862. William F. Sayles was instructed to procure a testimonial to be affixed to the organ, there to remain as a lasting expression of their appreciation of the gift bestowed from one of the members of this Society.

Bible—In memory of Mr. and Mrs. William E. Tolman. Presented by their daughter, Alice L. Tolman.

Communion Table and Lectern—In memory of Rev. Alexander McGregor. Presented by members of Church and Congregation.

Chair—In memory of Rev. Alexander McGregor. Presented by his daughters, Mrs. J. H. Bennett and Mrs. Raymond M. Horton.

Baptismal Font—In memory of Mrs. Louisa Sherman. Presented by her daugher, S. Louise Sherman.

Hymnal Tablets—In memory of John Francis Adams and Katherine Stafford Adams. Presented by their daughter, Mary E. Adams.

Portrait of Rev. Alexander McGregor—Presented by The Pastor's Aid Society.

Bible—In memory of Mr. and Mrs. William McKinley. Presented by their children.

Kneeling Bench—Presented by Annie Lee Steele.

Picture—"Feeding the Lambs"—In memory of Anna H. Mitchell. Presented by Mr. and Mrs. Robert H. Mitchell.

Picture—"A Little Child Shall Lead Them"—In memory of Lovice Darling. Presented by Mr. and Mrs. Lyman M. Darling.

Picture—"Christ in the Temple"—Presented by Carlos F. Hunt.

Picture—"The Last Supper"—Presented by Mrs. William Meiklejohn, Jr's. Class.

Pulpit Table—Presented by Mrs. Lyman M. Darling.

Silver Flagon and Chalice—In memory of Deacon Robert Burnside. Presented by Mrs. Burnside and daughter.

State Flag—Presented by Darius Goff, 2d.

National Flag—Presented by Church.

Church Organ—Presented by Mrs. Kenneth F. Wood—In memory of her Father and Mother, Mr. and Mrs. Lyman B. Goff.

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This Book of Remembrance, with its record of a hundred years of high resolves, of glowing hopes, of fervent faith, and devout consecration, is given in memory of George Mumford Thornton, by his family.

# Memorial Windows

"And straightway they forsook their nets and followed him."—*Mark I, 18.*

IN LOVING MEMORY OF
SARAH GOFF STEELE
AND
THOMAS SEDGWICK STEELE

Presented by their daughter
ANNIE LEE STEELE ADAMS

"And if they had been mindful of that Country from which they went out they would have had opportunity to return, but now they desire a better Country."—*Hebrews XI, 15, 16.*

TO THE MEMORY OF
1809—DARIUS GOFF—1891
1813—HARRIET LEE GOFF—1888

By their grandchildren and namesakes
DARIUS GOFF AND HARRIET LEE GOFF

"In the name of Jesus Christ of Nazareth rise up and walk."—*Acts 3, 6.*

LEVI WHEATON CLAPP, M. D.
1849–1894
SYLVANUS CLAPP, M. D.
1815—1879

ERECTED BY MARY ROLAND CLAPP
In loving memory of her
Husband and his Father

"For where two or three are gathered together in my name there am I in the midst of them."—*Matthew XVIII, 20.*

IN MEMORY OF

ANNIE LUTHER GOFF

the wife of

DARIUS LEE GOFF

Born November 9, 1848

Died February 3, 1890

Gift of her husband

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"But a certain Samaritan as he journeyed came where he was and when he saw him he had compassion on him."—*Luke X, 33.*

IN LOVING MEMORY OF

1850—CHARLES EDMUND LONGLEY—1899

Presented by his wife and children

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"And with the morn those Angel faces smile which I have loved long since and lost awhile."

IN LOVING MEMORY OF

MARIA ANTOINETTE MCMURRAY LITTLEFIELD

1832—1905

By her daughter

FLORENCE LITTLEFIELD MCCOY

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"Let all things be done with charity."—*I Cor. XVI, 14.*

IN MEMORY OF

SARAH DAVIS CRAWFORD

For more than thirty years a faithful worker in the Sunday School of this Church

*Given by her friends in the Sunday School*

"It does not matter when a man dies, but how."

A TRIBUTE TO THOSE WHO DIED FOR THEIR COUNTRY IN THE WORLD WAR

RAYMOND EDWARDS BLAKE
July 16, 1918

ROBERT JOHNSTON
November 2, 1918

JOSEPH BROWN BOWEN
September 7, 1918

*Given by the Church*

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"The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters."

IN MEMORY OF
1888—JAMES BRUCE POTTER—1918

Presented by his Father and Mother
MR. AND MRS. JAMES C. POTTER

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"For the Fruit of the Spirit is Love, Joy, Peace."

IN MEMORY OF
ELIZABETH MCKINLEY SMITH

Presented by her husband
FREDERICK W. SMITH

---

"Come unto Me all ye that labor and are heavy laden."

1840—JAMES LINTON—1915
1841—HANNAH LINTON—1897

Presented by their children
in loving memory of their
Father and Mother

"Suffer the little children to come unto me."

IN MEMORY OF
DARIUS LEE GOFF
Born March 20, 1840
Died July 22, 1926

Gift of his Son and Daughter
DARIUS AND HARRIET

---

"Let not your heart be troubled. Ye believe in God, believe also in me.—*John XIV, 1.*

SAINT JOHN

Donated by
HENRY G. AND CLARA B. THRESHER

---

"In my Father's House are many mansions."
"Be ye steadfast, unmovable, always abounding in the work of the Lord."

IN MEMORY OF
1835—SARAH BLODGETT—1911
Daughter of Rev. Constantine Blodgett and Hannah Maria Blodgett

Presented by friends and members of her Sabbath School Classes and Mission Circles

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"His Servants shall serve Him and they shall see his Face."

HOPE

IN LOVING MEMORY OF
FREDERIC AND HARRIET NEWELL BATES

This window erected by their daughter
ADELAIDE UNDERWOOD TUTTLE

"Grace, Mercy and Peace be with you."

1833—Rev. Alexander McGregor—1898

1833—Mrs. Mary M. McGregor—1929

"Be ye faithful unto death and I will give thee a crown of life."

# Bequests

1828—Eliphalet Slack Fund

1829—Dr. Artemas Johnson

1895—Darius Goff Legacy

1902—Hezekiah Conant Legacy

1902—Lyman B. Goff Fund

1903—The Hayes Fund

1914—Sarah G. Steele Legacy

1922—Rev. Edgar B. French Legacy

1922—Isaac Gill Flower Fund

1926—Kenneth F. Wood Legacy

*"Where there is no vision*
*the people perish."*

—Proverbs 29-18.

PRESS OF
E. L. FREEMAN COMPANY
1929